

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, JULY 2, 1908.

NEW SERIES VOL. X. NO. 27.

Obedience to a Heavenly Vision.

It was characteristic of Paul, when he saw the Heavenly vision on the Damascus road to obey it, without any hesitation or questioning. Paul was a great fan before he was a Christian, and one of the most important marks of any great man is fidelity to the truth, as he sees it.

If I were called upon to put a point down at the exact spot where multitudes of Christians fail, here is where I would put it. They do not purpose to be exactly right. To be sure, they are not willing to be so far wrong as to abandon the hope of ever getting right, but at times they are willing to be less than right. They confer with flesh and blood, and, therefore, fail.

Whenever one agrees with his inmost soul to be less than exactly right, he has introduced into the current of his life a force that will weaken him in every direction. This is the weakness of many preachers. They play around the right thing, and never exactly come to taw on it. Many of them are no better than the Irishman, who, being asked when he came to join the church, if he would renounce the devil and all of his works, said "Just as far as the devil will let me." He did not purpose a complete break with the devil, and his idea of the life was to live a kind of shuttle cock life—backwards and forwards, between right and wrong.

If anyone wishes to count for anything, he must live up to his knowledge of the truth, and do that without counting the cost. If he begins to count the cost, he is likely to play out. In that stirring narrative in Acts about the great revival, and how the people brought their conjuring books and burnt them before all the people, it is said that after it was all over, they counted the cost of the books, and found that they had burnt up books to the market value of 50,000 pieces of silver. The success of the whole heroic business lay in the fact that they did not count the cost until they had burnt the books. Whoever begins to count the cost of being right is not going to be right.

When we want confirmation of what has just been written, we can find it everywhere in the Scriptures. The double minded man does not count, and never did count. The half hearted man does not count, and never did count. The strength of Daniel's life lay in the fact that he was committed to live up to the Heavenly vision, and that was true of the Hebrew children, and it was true of John the Baptist, and all the other great heroes of faith.

It comes to me, more and more, how good it is, that all the principles set out in the Scriptures may work just as well today in our lives as they worked in the lives of the ancient worthies. That is one thing that attests the Scriptures divine. You may try any part of the Bible and it will work.

The Acts of the Apostles would better be called the Acts of the Spirit, and the same spirit who worked mightily in Peter, Paul and Lydia, and the rest of them, in that

day, will work just as well today. I have seen things as striking as anything you read of in the Scriptures. Let me give your readers an imperfect sketch of one scene in a far western camp meeting.

There came into the meeting one day a couple, who had been married only a few months. The man was a fine specimen of physical manhood as you would ever wish to see, and withal a manly fellow, though he did not believe there was any truth at all in what we preached. In fact, infidelity was very strong in that part of the country, and this young fellow had fallen in with the current and had plenty of company. His wife, a small woman, with a sweet face, in which you would not see any strong lines of courage.

I sat on the platform, and Pastor Truett was preaching. I saw the effect in the young wife's face, when an arrow from the preacher's bow inflicted a deadly wound. Her husband saw it too, and began to whisper. I did not know what he was saying, but I saw that the young woman was dissenting from him. As he whispered, she shook her head, and gave to the preacher undivided attention. I afterwards learned what he said and what she said. He said, "Wife, I do not want you to be influenced by this meeting, there is nothing in it; it is a kind of hysterics, and we are getting along just as happily as any two people could. I do not want you to be troubled, let us go." But she shook her head, and she staid, and he staid. When the meeting was over, they walked together, and he being very much taller was stooping and speaking to her, and still she shook her head. He said to her, as they went away, "Now, we will not come back here any more, if you are going to be all wrought up and have a lot of trouble and give me trouble, there's no good in it." They had reached home, and she faced him. It was a decisive hour. Eternity hung on it. After hearing him for a moment, the scale would be turned. It depended on her word. What did she say? Here is what she said, "Husband, God hath spoken to my heart today, and I know it, and I must hear Him, I am going back to the meeting."

The husband was a gentleman, and he came with her. Shortly after, she was radiantly and gloriously converted and testified. Even more than her words did her face testify, for it had a superhuman halo over it. The husband, stout of heart, said to her, "Now wife, the preacher said if you are converted and saved, you will be saved always, and baptism is not going to save you, and joining the church won't save you. I don't want you to join the church, if you do, you will be in, and I will be out; we will be separated as long as we live, for I never will be a Christian. I don't believe in it." There was another decisive moment.

The wife looked him in the face and said, "Husband, I know my duty, I know baptism is not going to save me, I am already saved, but I have promised Jesus to obey Him, I know my duty, and I am going to

follow Jesus, and join the church today." And she did.

The next scene was at the baptizing. There was a long line of people to be baptized in a beautiful place, a mountain stream. They were all going down in the water at once, the little wife and another woman in front. They had gone a few steps in the water, when the wife whispered to her companion, then came back, reached forth her hands to her husband's shoulder, who stood there with a shawl to throw over his wife, when she came out of the water. She looked in his face and said, "It nearly kills me to leave you, but I must follow the Saviour." The great, stalwart man fell on the sand like one shot, and we left him there praying.

It was a whole year before we went back. When we got on the camp ground a year later, the wife was there and the husband, and she was talking to him. He was under conviction, and had been for a whole year. Two or three days passed, and he was converted and baptized. They were walking by, where I stood under a tree just coming up from the place of baptizing. I spoke to them and said, "May I give you young people a word of advice. Commence right now to have family worship." The husband by this time, had seen the Heavenly vision and was not disobedient to it. He said, "We have already begun that, we had family prayers last night." What did it? Decision, whole-hearted devotion to duty as duty was revealed.

The sequel of all of it was this husband's whole family was won to the faith. The little wife won the battle, because she lived up to the light given her.

The weakness of the churches today lies in the fact that even the leadership in many of them is half-hearted. We will come to a glorious day everywhere, when every man turns his face toward the light, and looks for the vision, and when he sees it, is not disobedient to it.

J. B. Gambrell.

New Boston, Texas.

We are here in a glorious meeting. All the stores, and even the saloons, closing at 10 o'clock for the services. Quite a lot of conversions—some 20 have already united with the Baptist Church—10 of them are men. One of them the wealthiest in the county. We shall also visit DeKalb, Texas, 14 miles from here.

The Lord continues to bless old Texas, as many real great meetings are being held throughout the State. This is a small town, but a noble people. I enjoyed my visit to Mississippi very much. Old Mississippi has some noble Christians.

I want all of you who read this letter to specially pray for my work. I have only 3 days in which to rest between now and September 1st. God is merciful to his children. I love to see strong men turning to Christ. We hope for still greater things here.

Sid Williams.

What Must the Churches Do to Be Saved?

This is a somewhat startling headline. It is not original with this writer. It raises the question whether real churches may be lost. They can be, without a doubt. Degenerated people, in or out of a church, will not be lost. Their salvation is of covenant agreement. Jesus stands for it. But a church may die, while the saved people in it will be saved forever. One cannot study the messages to the seven churches of Asia, without seeing the truth of what has been written.

Churches are imperiled from within and without; but a church decays and dies except the decay begins within. So long as the heart of a church is true to its mission, just that long it is invulnerable and invincible.

Many churches are dying. When the Hardshell split came, the division was nearly even. Today, nearly all the anti-mission churches are dead. Years ago, I preached to a great country church in Georgia. I was told the history of the church. It was a split off church. The spot was pointed out where stood the old meeting house. The Antis had the majority, and held the meeting house. It was gone, and a large tree grew where the house once stood. The church was also gone, not even fragments of it remained.

The missionary church was born in a great revival. The split came when an association was in session with the church. The anti-element expelled the meeting from the house, and the missionary element of the church went out and organized in a grove. The next day, being the Lord's day, Adeil Sherwood preached to a great concourse of people in the grove. His sermon was a key-note sermon—Christ's longing for the lost. It was delivered with the passion of Jesus. The conversion of 1,500 people was traced to that great hour.

How shall dying churches be saved? By taking up the work assigned them by their sovereign Head. Christ's mission to the world was to seek and to save the lost, and He says, as He was sent, so He sends His disciples. His work is the work of every church. Churches to be saved must be true and faithful.

There are churches, not a few, that are falling into decay, more and more. More and more, they are becoming secularized in spirit and methods. They are trying many devices to keep up and on. They are seeking the smiles and the patronage of the worldly to hold on. Some are trying hard to remove the offense of the Cross that it may be easy for the semi-serious to come in. Alas! they are dying.

And along with all these worldly devices of Satan and suggestions of the flesh and the world, the churches are strangled with covetousness and water logged with worldliness. It does not stop at that. It never does, nor never can. The spirit of the world, the flesh, and the devil breeds troubles after their sort in the churches: evil surmising, back-bittings, strife, bitterness, worldly lusts of all sorts, abound, and the love of many waxes cold. The church is on the down grade, and is moving to sure destruction.

For a sick church, such as is very imperfectly described above, there are many doctors, each with his prescription. As I have observed, the doctors mostly in evidence are of two schools.

There is the doctor, who administers to the sick and dying church. He tells them what to do. His treatments are all negatives. He gets the church into the oblique case. Likely he tells them of the faults of others, and they are sure to like to hear it. They are in a mood to receive any bad report that comes. A dying church will never improve on such treatment. No sick man is helped by hearing of other sick people, or of his own sickness all the time. Another school of church doctors persists in treating the symptoms and not the disease. They go in for eradicating this evil and that. They would seek by surgery to eliminate the trouble and restore life to the dying church. There is no doubt that, in some cases, surgery is important; but the life is in the blood, and the true practice is constitutional. Sick and dying churches can be saved by coming back to first principles: by renewing their lives at the fountain of life. What must such churches do to be saved? They must do the plainest and the simplest thing thinkable. They must come in touch with the life of Christ anew by taking up the work He gave them in the spirit of Jesus. They are to seek the lost and win them with a holy passion to the Saviour, relying on the truth as revealed in the Scriptures and the spirit of God for success. This never failed. No church ever dies that came to this heavenly task whole heartedly. This is the cure—all for all sick churches. No matter how far wrong a church has gone, nor how sick it is of strife and bickering; nor how bound by covetousness, nor how water logged by worldliness, only let the preacher with a holy passion kindled in his soul by the spirit of God, sound out the seeking note of the Gospel and let even a few stand with him and cry to the lost, "Come," and the church will begin from that very hour to mend. And, as the Spirit of God takes up the call and says to the heart of the sinner and in his heart, "Come," and sinners begin to come, as they will, the jangling voices of strife will hush, and the seducing spirits of the world and the devil will depart to their own company. Covetousness will lose its grip on the hearts of men, a multitude of ills will correct themselves. The church, distracted, will gather to the true business of a church and will soon be of "one mind, with one spirit, striving together for the faith of the gospel."

How shall the churches be saved? Simply by putting themselves into the work they were given to do in the spirit of their Head, whose mission was to seek and to save the lost. Countless churches have flourished and died, but not one ever died until it ceased to seek the lost. Orthodoxy is a good word, but a correct creed will not, of itself, save a church. Besides, there is quite as much, perhaps more, heterodoxy in spirit and practice than in doctrinal statement. True orthodoxy goes to spirit first, then belief next and practice to finish up with. A soul winning church will find the old doctrines wondrously sweet and easy to hold. Heresies breed in the shallows of a dried-up church life like noisome pests in stagnant pools of water. How shall churches be saved? By doing what Jesus set them to do, seek the lost.

J. B. Gambrell.

Field Notes.

The writer recently visited Brandon, Rev. Bryan Simmons is pastor. The Record has some staunch friends here and from information received the cause is prospering.

Pelahatchie is the next point. B. Simmons is also pastor here. It was a pleasure to spend a few hours shaking hands with old friends and getting some "wheels" in the way of renewals.

Morton—Rev. Charles L. Lewis is leading the Lord's hosts in this town. He and his people were engaged in a series of meetings, Brother Sansing was doing the preaching. Results of the meeting not known.

Forest—W. B. Sansing is pastor here. The church, it was learned, is prospering under his ministry. The Record has a number of abiding friends here.

Meridian—Two days were spent here gathering sheekles for the Record. Pastor Shipman of the First Church, is bringing things to pass. The work has grown until enlarged quarters became necessary; hence a building for Sunday School purposes is to be erected containing twenty-four rooms. This is to be a kind of an annex to the main structure.

Pastor I. A. Hailey, of Fifteenth Avenue Church, greatly needs enlarged quarters; the interests of the cause demands it; in time it must come; the sooner the better.

The other churches are forging to the front as well.

A few hours were spent in the little city of Enterprise. Dr. J. A. Hackett is the beloved pastor, and will doubtless so remain until the Master shall say, it is enough, come up higher. Although in the midst of ripe age, he still retains the abiding love, confidence and esteem of his people. God bless the old veteran. May the thought never be entertained that he has "too many gray hairs."

Heidelberg—A night was spent here with friends and a number of the "coins of the realm" rewarded the visit.

Laurel—Pastor Gates is a very busy man, superintending the enlargement of the church, raising the building and providing nine Sunday School rooms in the basement. Then looking after the civic righteousness of the town, then added to all this the spiritual needs of the people, he must needs have great power of endurance. However, he does not appear to suffer greatly. His worthy co-pastor, Reverend Holcomb, is seconding his efforts to carry forward the Lord's work. The work in this, the Second Church, is greatly prosperous. The pastor will be in the new and beautiful parsonage at an early day. The growth of this church has been phenomenal. The Sunday School numbers in regular attendance over 400. Outside quarters have to be used for class recitation, although the church building has been enlarged twice, they still need more room.

Hattiesburg—A Sabbath was spent here attending services at the Columbia Street Church, Rev. S. E. Tull doing the preaching. Tull is a fine preacher and the people heard him gladly.

The Pastor, Brother McMillan is, is doing a fine work.

Sumrall—C. H. Mize is the leader and he is leading the church to noble service for the Master. This is a good town, and by the way, a fine showing was made for the Record.

Bassfield—Only a few hours were spent here. Rev. T. J. Dale is the efficient pastor. The church is doing well under his ministry.

Prentiss—Rev. J. B. Quin, pastor, a day and two nights were spent here. Renewals and a few more subscribers rewarded the visit.

Delightful entertainment was enjoyed in the elegant home of Pres. Leon Tyrone. He is at the head of the banking establishment of the town.

O. M. Lucas.

The Blessedness of Drudgery.

By Benedict L. Bergstrom, in Standard.

"What hath a man for all his labors?"—Eccl. 2:22. "My father worketh hitherto, and I work."—John 5:17.

The great character dominating every page of the gospels and epistles was a poor man, a son of toil, a workman earning his daily bread at the carpenter's bench. Labor has always been invested with dignity. Only the superficial and ill-balanced ever sneer or frown at honest toil. The thought of the sane mind towards the common tasks of life is well voiced by Henry Van Dyke, who interpreted Jesus' sayings:

"Ner in a costly palace did I rest on golden bed,
Never in a hermit's cabin have I eaten idle bread.
Born within a lowly stable, where the cattle round me stood,
Trained a carpenter in Nazareth, I have toiled and found it good.
They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God."

A New Conception of Toil.

In the life of this heaven-sent workman we are given a new conception of labor. He said: "My Father worketh hitherto, and I work." Work clearly has a divine origin and purpose, and the worker is at once put into an exalted relation to the divine workman. The worker oft may pity himself that he is chained to routine tasks which seem of a lowly nature and to lack in any possible issues of the public's recognition and crowning; but when he may know that his task is an indispensable one in the divine plan, one without which that plan must be imperfect and incomplete, he may instantly come into the pride and joy of his great companion workman.

We not only work for, we work with our Master; we are companion workers and this makes light the drudgery of life which would otherwise be unbearable. As we work we are not spurred on by fear of the lash, we are inspired by the love of our companion workman to achievement unknown to the slaves of any tyrannical despot. Thus by the knowledge of our relation to a divine plan and to our great Companion workman, we are content to address ourselves to the common drudgeries of life, counting no task worthless or lacking virtue.

All Honest Toil a Divine Vocation.

That teaching which distinguishes one class of labor as sacred is pernicious and wholly misleading. It robs much of the world's work of its rightful dignity, and the worker of his inspiration if the poor slaves

of a patrician household could be taught that their most menial tasks were a sacred service, and Christ's apostle could say to them, "Let each man, wherein he was called, therein abide with God," what manner of toil assigned to us in God's purpose can we call secular or mean?

The smith who, at his anvil forges the horseshoe; the carpenter at his bench, are as much called to their work as any minister to the work of the ministry. Every man is called to the work for which he is best fitted, and divinely called to take that part in the great economy of the universe. The man who, addressing himself to that work for which he is best fitted, fails to hear in that call the voice of God, misses much of the blessedness which work is providentially designed to bring into life.

Work is earth's chief factor in character making. Idleness is demoralizing. Who are the best people, the country's richest assets? The men who daily apply themselves to their routine tasks; the women who give themselves to their routine duties. These make up the moral fiber of the land. Of idlers we are afraid; they are a dark spot on the bright circle of a toiling and prosperous society.

Our Work Reveals Us.

The thing we do always carries upon it the brand of our inner spirit. The horse of a rich man ran away and his carriage struck a poor peddler, knocking him senseless and leaving him bleeding on the ground. The rich man went to him, put his head on his lap, sent for a physician, carried him to a good hotel and had him carefully nursed into health again. The poor peddler was surprised to learn that the man belonged to the class that he had cursed when he thought of their wealth and luxury compared to his poverty and struggles. He learned for the first time that behind that exterior of wealth there was a genuine human heart.

Let the inner life be true, so shall the works mirror forth the man. For, as Alice Cary sings:

"True worth is in being, not seeming;
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by."

The good work we can we ought to do, and we ought to do it now and not delay or neglect it. For,

"It isn't the thing you do dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender words forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight."

There Is Work for All.

Every man has a talent for some kind of work, and somewhere in the world a task awaits him. No man need crowd out his neighbor or quarrel with him over a place in the world's great workshop.

Jesus' call comes to every man, "Take my yoke upon you." And there is this assurance added for all who have wearied and grown faint under the burden of lonely toil, "For my yoke is easy, and my burden is light." It is Christ's offer to help us in pulling our load, for the road is steep and he knows it is too much for us without his

companionship. After Mark Guy Pearse had preached on Christ's invitation to the weary and heavy laden a man came to him and said: "I wish I had known what you were going to preach about; I could have told you something. Do you know why Christ's yoke is light sir? If not, I will tell you." "Well, because the Good Lord helps us to carry it, I suppose," replied Pearse. "No, sir," he said, shaking his head; "I think I know better than that. You see, when I was a boy at home I used to drive the oxen in my father's yoke, and the yoke was never made to balance, sir, as you said. Father's yokes were always made heavier on the one side than the other. Then, you see, we put a weak bullock in alongside a strong bullock, and the light end would come on the weak bullock, while the strong end had the heavy part of it on his shoulder." Then his face lit up, as he said: "That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder."

Green Bay, Wis.

Humility is the power to see self and others in the light of heaven.

The man who stands on his dignity always strands himself in a desert island.

As men move toward higher living they move toward wider, lowlier service.

The lowliest things that love can do are by the very doing made most glorious.—Henry F. Cope.

TO THE CHURCHES OF ALL DENOMINATIONS THAT HAVE SUFFERED FROM THE NUMEROUS CYCLONES THIS YEAR.

We are willing to donate one \$60 scholarship to assist every church that was injured any way during the recent cyclones. If any pastor can use one of these scholarships he can secure same and information in regard to it by communicating with us. We are,

Very cordially,
HARRIS BUSINESS UNIVERSITY,
Jackson, Miss.

The Last Gift.

By H. Foster Jones.

Four gifts I craved of Him who giveth all:
"Be mine, O Lord, power, pleasure, fame and peace."
The first I gained, but in the wild caprice
Of shifting fortune lost. In passion's thrall
Pleasure I found but bitterness and gall.
Fame blazed my name abroad; yet soon
surceased
Even of praise I sought. "Send thou release,
O Lord," I prayed. Swift answering to
my call,
Before my soul a Presence stood, more
fair,
Than Power or Pleasure, sweeter-voiced than
Fame;
"Soul, I am Peace (it cried); lo, grief and
shame
Follow heaven's gifts abused. Thine earnest
prayer
Hath strongly wrought. Behold thou hast
in me
All gifts that were, and all that are to be."

Waterloo, Iowa.

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The Convention.

On Wednesday, July 8th, at 10 a. m.,
the Seventieth Session of the Mississippi
Baptist Convention will convene in the au-
ditorium of the First Baptist Church, Meri-
dian. This occasion should be utilized
for far-reaching results. The Baptists of
Mississippi, in view of their phenomenal
growth and prosperity are in the midst of
great responsibility. There are thousands
of open doors, and God is filling our hands
with material things. It does seem that
if we will do our duty as great as are the
demands, the supply will be fully equal to
them and God's name extolled. Under
present conditions how shall we acquit our-
selves? Not only are decades looking down
upon us, but the sleepless eye of our God
is upon us.

With the large amount
of selfishness and ignorance on hand with
most of us, we greatly need to carry the sit-
uation to God, who says, "If any man lack
wisdom, let him ask God, who giveth to all
men liberally and upbraideth not." In
view of the great possibilities contingent up-
on our convention, let us be much in prayer,
not each one for success in his own depart-
ment, or line particularly, but all for success
on God's line generally, and all individual
departments will by way of inclusion be
cared for. Prayer softens asperities, modifies
excesses, concentrates energies and com-
poses and satisfies the mind and heart.

Also, if we are to do our best for God,
we must possess in large measure the spirit
of preferment of others—"In honor prefer-
ring one another." "Look not every man

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Thursday, July 2, 1908.

upon his own, but upon the things of
Christ."

Again, and of great importance; Let all
of us strive to put ourselves into the hands
of the Holy Spirit for service. He could
and would use us for the accomplishment
of startling achievements, if we would only
permit him to do so. "Behold I stand at
the door and knock." Shall we let him
in, and allow him to dwell with us? All
depends on this, so far as our efficiency is
concerned. Thousands of us do not need
surrender for salvation, but we do sadly
need it for service.

We need this at all times, but pre-emi-
nently on high occasions like the convention.

Just a word more: Dr. Shipman and
his co-pastors and co-laborers generally are
working heroically for the comfort and
convenience of the Convention. The
weather is hot and the handling of the Con-
vention will be no small matter at best.
All should desire to make the burden as
light as possible. If all will be perfect
gentlemen, the whole proceedings will be
far on the way to happy results. Let no
one who goes to the convention be in any
way nervous, fastidious or censorious—just
gentlemen.

Lastly: Unless you have interest
enough in your own welfare to send in your
name to the committee beforehand, expect
nothing of the committee, and accept what-
ever they give you without a murmur.

It is very probable that a resolution will
be offered to change the time of meeting of
the convention from July to sometime in
the fall. This will, in our judgment, be
a wise move; and we feel convinced that
we will finally settle down on the fall sea-
son.

Three Scholarships.

The ladies composing the educational
board of the Mississippi Division, United
Daughters of the Confederacy met in the
ladies' parlor of the capitol on the 26th ult.,
at 10 a. m., and made all necessary ar-
rangements for the supervision of three
scholarships given by the division to three
of the leading colleges of the State;
viz.: Millsaps College, at Jackson, the In-
dustrial Institute and College at Columbus,
and the Mississippi College, at Clinton. The
committee consists of Mrs. Dunbar Row-
land, chairman, Mrs. Julia Jayne Walker
of Brandon, and Mrs. A. J. Aven, of Clinton.

The scholarships given to Millsaps College
and the Industrial Institute and College,
have already been awarded, and competi-
tion will be confined to students of limited
means entering Mississippi College. The
scholarship embraces tuition and all neces-
sary expenses, and is awarded on the fol-
lowing conditions: The applicant must be
a descendant of a Confederate veteran, and
of good moral character, and in the Fresh-
man year. The scholarship will be award-
ed on examination tests, and the papers will
be sent to students during the month of
July, through the county superintendent.
The papers will be prepared by a committee
composed of members of the faculty of Mis-
sissippi College.

This is a prize worth the while of any boy
or girl in the State to strive for. It means
an education free of expense to the student
who is the descendant of a Confederate vet-
eran. It is a matter in which a very great
deal of interest should be taken. The

poor boy, who captures this scholarship will
have something worth bragging about, and
something that will make a man of him in
due course of time, fitting him for any pro-
fession he may determine to follow by lay-
ing the ground-work for the professional
career.

The undertaking is a great one for the
Daughters of the Confederacy, but they
have set their hearts on it, and will carry
it, and will carry it to a successful termi-
nation.

A Meeting Tuesday Evening.

It has been decided to have a service Tues-
day evening, July 7th at 8 p. m. in the
First Baptist Church, Meridian, on **Pastoral
Evangelization**. The meeting will be lead
by Rev. W. P. Price of Jackson. This
is a fine thought for two reasons.

1. The subject for consideration is of vi-
tal importance and eminently timely. 2.
Most of the delegates and visitors will be
in Meridian, and this would be a pleasant,
as well as profitable way to spend the even-
ing together. Let all the pastors be pre-
pared to participate in this service. It
will be an open meeting.

Only one more Sunday remains before the
meeting of the Convention. The interests
of our State Mission work demand that our
Baptist hosts be very active on that day in
getting together for this object, all the funds
possible. It would be a humiliation and
a discouragement for our hard-worked sec-
retary to be forced to report a deficit, since
we can easily prevent this by proper activi-
ties between now and the Convention. The
Lord has for many years given us great
prosperity in Baptist matters in Mississippi.

Rev. S. L. Morris, a former Mississip-
pian, now of Winnfield, La., and editor of
The Guardian, is spending some time in his
native State. He preached before the Sec-
ond and First Churches of Jackson, recent-
ly and delivered his famous lecture, on
"From Start to Finish," in the lecture
rooms of the Second Church.

The Brown-Franklin Musi Co., successors
to Kyger Music Co., Waco, Texas, will be
a new music house located in Jackson, with
Rev. G. W. Riley as manager. This, with
the Mississippi Baptist Publishing Co., will
be able to furnish this and adjoining States
with all the Church, Sunday School and B.
Y. P. U. song books needed.

Inasmuch as the appointee, Rev.
W. A. McComb, cannot attend the com-
ing convention, Rev. W. A. Borum, the
alternate, will preach the convention ser-
mon at Meridian.

A reader of The Record would like to
know what churches the meetings were held
with referred to by Brethren T. J. Moore
and J. N. McMillan, in the issue of the 18th
inst.

One pastor sent in one list, 21 new sub-
scribers from one office, and the cash to
pay for same. His initials are Rev. J.
C. Parker, Clinton, Miss.

Brother Borum moves this week to Ox-
ford, to enter upon the pastorate there.

Thursday, July 2, 1908.

THE BAPTIST RECORD.

5

The Griffith Memorial Church, G. W. Ri-
ley, pastor, is steadily growing. Several
new members have been added lately.

They began their collection for State Mis-
sions last Sunday.

This new church has from 65 to 100 in
prayer meeting, with a young men's prayer
meeting, with an attendance of from 15 to
25 each Tuesday night.

Prof. J. T. Henderson, President of Vir-
ginia Institute, Bristol, Tenn., has entered
upon his task as General Secretary of the
Laymen's Missionary Movement, of South-
ern Baptists. His headquarters will still
be at Bristol, Tenn.

State Convention.

The Seventieth session of the Mississippi
Baptist State Convention, to convene Wed-
nesday, July 8th, at 10 o'clock a. m., will
be the guests of the Meridian Baptists, hold-
ing its meeting in the First Baptist Church.

Delegates will please send their names
promptly to A. D. McRaven, Chairman Re-
ception Committee, or to Pastor T. J. Ship-
man.

If delegates have already made arrange-
ments to stop with friends or relatives, do
not let that keep you from sending your
name to committee, and also along with
it the name of the home.

Let's make this the greatest meeting in
the history of Mississippi State Convention.
T. J. Shipman.

State Missions.

The year's work will lack only one Lord's
Day for the gathering of funds to meet our
obligations at Meridian. What the out-
come will be it is difficult to forecast as some
of the churches from which by this time
we hoped to hear are silent. The church-
es from which I do hear have not taken our
appeal in behalf of Purvis seriously. The
amounts being contributed are small and
distrastfully few. I suppose many are
thinking of making the State Mission col-
lection answer for both, but those who have
sent forward their contributions thus far,
have shown little or no interest in the Pur-
vis situation as their contributions are about
the same as in former years. I ask the
churches that have made contributions al-
ready to State Missions to use the 1st Lord's
Day in July, especially in behalf of Purvis.
I ask brethren and sisters who have not had
opportunity and possibly will not have
opportunity to give in the church collection
to send me a personal draft for this cause.

I plead with our sisters of the W. M. U.
to use the opportunity for a liberal contri-
bution to State Missions, and I ask teachers
and superintendents who did not use the
4th Sunday in the Sunday Schools to call
attention to our need, and take special col-
lection in Sunday School for State Missions.
We are not anywhere near the end of what
we need, and while I think you will bear me
witness that I am not an alarmist, I say to
brethren and sisters who have stood by the
work these years that we confront a situa-
tion in our work that we have not before
seen. Finally brother pastors, keep your
collections open until after the 1st Lord's
Day in July, and do a lot of gleaning in
the week intervening.

I spent last Sunday with the Laurel Sec-
ond Church, and the joy of the day was
everywhere observable. This is the mis-

sion church out in west end Laurel. It
became self-supporting little over a year
ago, besides making liberal contributions to
missions and support of home work, it has
just finished a pastor's home that would do
credit to many a richer church. How dif-
ferent the sight that greeted the eyes now
from that which I looked out on when first
I went to this field a few years ago. Then the
children and youth were not in Sunday
School, the grown-up people were not at-
tending church, but now—why the sight
was gladdening to the point of ecstasy, as I
sat at a window in the new parsonage, and
watched the children go to Sunday School.

Here they come singly and in two's and
three's, and larger numbers, until I wonder
where did they all come from, and will they
never cease to come? The Secretary
vouched for the presence that morning of
404, the largest Sunday School, that I have
seen in the State. The pastor had arrang-
ed for a State Mission day and they gave by
classes as well as in the church congrega-
tion until about \$150 was laid down at the
feet of our Lord in the interests of this
cause. There was joy in the giving as
class after class reported with their amounts.
The Baracas gave \$20. The Philatheas
gave \$10.50, and I never saw a better sight
than when these young people rose as their
names were called while the teacher gave
the amount of collection, and then came the
smaller classes away down to the tots, all
of whom had part in the day's contributions
and shared in the joy of the occasion. My
heart overflowed with thankfulness that our
State Missions have had in a manner to
do with the establishment of this church.

Oh how they love their young pastor and
how they respond to his leadership. Their
house already enlarged twice, must be en-
larged to accommodate the great crowds.
The pastor talked about a little book that
he had in which an account was opened with
any and all who wanted to help in the re-
modeling of the house, and already the men
and the women and the boys and the girls
are having their names go down in this
book with the amounts they give to this
purpose, and each one earns for himself, the
amount given.

We hope in the early fall to establish an-
other mission in the Kingston addition of
Laurel in co-operation with the First Church
and the Second Church between whom there
is a loving fellowship in meeting the needs
of the rapidly growing city.

A. V. Rowe.

Important Notice.

After reading what Brother Yarborough
said in the Record of last week, I am re-
solved, when the convention meets in Meri-
dian, to offer a resolution, changing the
time of meeting from the summer to the fall
season of the year. It will be remember-
ed, that when the convention met last in
Jackson, such a motion was made and lost,
on what might be called a small "technical-
ity."

I am going to do something else, too—it
is this: After reading Dr. Spilman's ac-
count of the outrageous treatment Baptist
people received at the hands of the so-called
great Sunday School Convention, in Louis-
ville, Ky., last week, I am going to offer a
resolution, memorializing the Southern Bap-
tist Convention, to authorize its own Sunday

School Board to withdraw from this so-
called great International concern, and go
into the business of making our own Sunday
School lesson helps, without waiting for the
consent, or co-operation of any other peo-
ple on the face of the earth.

All who favor the adoption of these res-
olutions, let it be known by meeting in Me-
ridian, and saying so, long and loud.

W. P. Price.

The Coming Convention.

Let us all pray that we may have a great
meeting, one that will inaugurate a larger
day for Mississippi Baptists. Let us put
the emphasis with no uncertain weight up-
on missions and education, and especially up-
on education for missions. We have made
great progress, but what has been done
should incite and inspire to greater efforts
for the future. There is much yet to be
done in or State with respect to unoccupied
fields. There ought to be an active, vigor-
ous Baptist Church within easy reach of
every man and woman, boy and girl in Mis-
sissippi. There are hundreds of weak
churches that need the denominational hand
shake, the personal interest, sympathy and
touch of the great brotherhood of Missis-
sippi Baptists. Somehow or other these
churches must be made to feel that they are
part of militant hosts of the kingdom. They
need to be put on the firing line where they
must either fight or die. What we are
now doing for missions is scarcely a drop
in the bucket compared to what we can do,
and under God to what in the future we
shall do.

Perhaps there has not been a time in our
history when we needed to emphasize more
the definite, essential work of the denomina-
tional college. Baptists have been pioneers
in education; but now they must be its de-
fenders and its propagators.

Mississippi cannot much longer defer the
matter of a college for girls under direct
denominational control. Morally, patri-
otically and religiously they are under the
same responsibility for the education of
girls as they are for the education of boys.
Mississippi College has done gloriously, and
will do yet more gloriously in the day of
its larger equipment and increase of power;
but it is not good for Mississippi College to
be alone, any more than it was and is, for
man to be alone. I do not much believe
in bachelorhood anyway, whether for the
individual or the college. Let there be a
girls' college under the absolute control of
the Baptists of Mississippi. Then let these
two—Mississippi College and its companion
college be wedded in the thought and love,
in the prayers and help of the denomination.

I believe there are some changes which we
ought to make at Meridian. I mention
three:

1. That the time of the Convention
should be changed from July to early in
November.
2. That the Convention should adopt
the pay-as-you-go plan; that we should no
longer look for free entertainment, but pay
our way, as we do at the Southern Baptist
Convention.
3. That we should give especial empha-
sis to the work known as Evangelism. Other
states employ from two to a dozen evangel-
ists. Would it not be wise for Mississippi
Baptists to do likewise.

Fraternally,
J. N. McMillan.

A Divine Model.

By O. Marden.

The great trouble with us is that we do not look at life as grandly as we should. When a man realizes his kinship with Omnipotence, when he grasps the idea that he was made upon a divine model, he will accomplish infinitely more than when he has a little, peevish estimate of himself and his ability.

I never knew a man who had a small, deprecative estimate of himself, to do a great thing. We can never get more out of ourselves than we expect. If you expect large things from yourself and demand them, if you hold the large mental attitude toward your work, you will get much bigger results than if you depreciate yourself and look only for little results.

I know people who are forever belittling themselves, criticising themselves in this way: "Oh, I never could do things as other people do them. I haven't their ability. I am always blundering. I was never accurate. I simply haven't the ability that many other people have, and I must take a humbler place in life."

Now, if you admit that your ability does not match that of others, and that you are a blunderer, that every suggestion help to rob you of your power and make you a blunderer. You should deny that you habitually blunder. You should assert your ability to do things properly, superbly. This assertion, with effort to do things right, and the belief that you can, will bring the natural result. But if you admit that you are full of flaws, that you are a blunderer, always unlucky, that you can never do things as other people do, then how can you expect other than that your acts will follow the convictions which you are constantly emphasizing?

If you speak about, with an apologetic air, as though you would pick up anything that anybody else dropped, and be glad to get it; but that you do not expect much of yourself; as though you do not believe that the grand things, the good things of the world are intended for you, you will pass for a very small man. And it is a fact that others' estimate of us has a great deal to do with our place in life and what we achieve. We can not get away from it.

There is everything in assuming the part we wish to play, and playing it royally. If you are ambitious to do big things, you must make a large program for yourself, and assume the part it demands.

There is no journey of life but has its clouded days; and there are some days in which our eyes are blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden thunder-claps and bursts of unlooked-for sorrows, are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of daylight into a room even moderately darkened, we can discern nothing, but the pupil of our eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in the dark hours of bereavement so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. Theodore L. Cuyler.

Man's Wisdom vs. God's Power. 1 Corinthians 2:1-16.

This chapter is one of the great chapters, which Paul wrote. It deals with two of the greatest themes that can claim the attention of the human mind: wisdom and power. It is more than wisdom over against power. Man's wisdom stands in contrast with God's wisdom and man's power with God's power. The message of the gospel is Paul's supreme theme and he declares that the message is no product of the wisdom of his day or of the leaders of his day. God's revelation of truth made through the gospel was truth that has been long hidden and pertained to the profoundest secrets of God. That message had to do with Jesus Christ and his death, concerning which the apostle was determined to know thoroughly its significance and in acquiring this knowledge he was willing to be ignorant about everything else.

In setting forth that message it became evident that more than keen, intellectual grasp or the conclusions of philosophy had been involved. God had imparted spiritual insight and so had given a vision of truth of greater import and value than anything that philosophy had offered. In the gospel, therefore, it became evident that the best thoughts of men and their maturest judgments were weak and trivial as compared with the higher truths of human redemption.

In comparing the human with the divine either with reference to wisdom or power we must affirm that **Human Wisdom Alone Is Weakness.**

The power here alluded to is not the power of God as exhibited in the laws which control the physical universe but spiritual power. What Paul is here demonstrating is that the essential truth and force of the gospel will be realized through no philosophical process but by the operation of the Spirit of God in a man's mind and heart. He had found in his attempt to declare the truth to the acute Corinthian mind that he was weak and timid and greatly agitated and was unable to employ the fine language of philosophy, yet with all these apparent evidences of weakness the message was accompanied by sure signs of power; a power that silenced the opposition of the logician and shamed the wisdom of the philosopher. Thus the quiet inner working of the Spirit upon the hearts and minds of men was mightier than all the words of the wise. This truth does not count human wisdom as valueless except as it stands in the way of the direct revelation of the Spirit. It indicates plainly, also, that one with this message of the gospel to proclaim must be instructed and rely upon the Spirit of God in order to have any power to make the message effective. The work of the gospel and its messenger will be efficient as men depend for success more upon the guidance and instruction of the Spirit than upon the thinking and eloquence of men.—Standard.

The Master's Work.

I love the country side, its hills and dales; Its vistas green, ravines and elfin vales; Its wondrous stretch of sky, its flowery mead Its quiet pool with lily lush and reed; The songs of birds, the monotone of bees; The whispered secrets of the towering trees; Its peace and quiet—for in these I scan My Maker's handiwork, not that of man. —John Kendrick Bangs, in the Housekeeper.

Itta Bena.

We have just closed our first year with the church at Itta Bena since returning from the Seminary.

We have received into our church 48 members, paid our church out of debt, added a large room to the pastor's home, and increased our mission collections by a large per cent.

The church moved up from half time preaching to full time preaching, and doubled the salary.

The Lord is daily adding his blessing to the growing congregation to church and Sunday School. Every department of the church work is taking on new interest and zeal.

God be praised for verified promise.

Yours in love,

W. R. Cooper.

To the Churches of Mississippi Association.

Brethren:

The second quarter of the year passed. Have the churches paid their pastors the second quarterly payment of their salaries? You will remember that the Association recommended ministers' salaries to be paid quarterly and that the clerks report to the Association whether this has or not been done.

The deacons of the churches ought to look after this. It will be much easier to pay our pastors quarterly in our country churches than to pay it in a lump sum at the end of the year. It is the universal opinion of all who have done this that it is easier. And it is so much better for our pastors. It will enable them, by a little prudence and good management, to keep out of debt, to live better and at less expense, to say nothing of peace of mind.

All business is being transacted on improved methods and why should not church matters be conducted on better plans and up to date methods. The times demand that this advance be made.

One advance leads to others. If we will pay our pastors quarterly we will soon be paying them more, paying more to missions and all of our denominational enterprises. We will be calling our pastors indefinitely with a view of permanent pastoral relations. Calling them for more of their time, expecting and receiving more pastoral work and making a general advancement along the whole line of religious work.

Brethren, please don't think me too officious. This is a matter I have greatly at heart. I am exceedingly anxious to have all the churches to report at one of our Associational meetings that all our pastors have been paid up quarterly, and if I have that pleasure it must come soon, for naturally I cannot meet with you very much longer.

W. B. Kenabrew.

The Minister as a Gentleman.

Years ago we remember to have heard a professor of homiletics say, "If there were more man in the minister there would be more men in the ministry." The remark is provocative of thought even though we feel inclined to dissent from its implications. Taken as a whole ministers are manly, not to say gentlemanly. It is manifestly unfair to judge any class by exceptions. Certain newspapers make much of every case

of ministerial unfaithfulness, especially when such unfaithfulness involves moral delinquency. In every community will be found those who roll the proved dishonesty or rascality of a clergyman as a sweet morsel under the tongue, and who proceed at once to generalize to the disparagement of all ministers. Such a procedure is so manifestly unfair and is so evidently prompted by prejudice rather than by any love of righteousness that the indictment carries little weight.

We are glad to believe that the men who have undertaken the task of preaching the gospel and of helping up this world out of sin to God are, as a whole, good men. They are sincere, self-sacrificing, earnest. No class in the community deserves more honor for unselfish devotion to the deepest needs of humanity. Very largely this honor is accorded to them. Yet it must be confessed that there is more or less prejudice to be found in nearly every community against those who are known as "men of the cloth." While we are not prepared to admit that this prejudice is rooted in any sufficient reason, it may be possible to find an explanation for it—in part at least—in the attitude and actions of men who are neither vicious nor hypocrites. It is often said that "a minister is but a man," and thus excuse is sought for those who discredit their profession. We are not speaking now of actions which are immoral or dishonest, but of things which serve to create antagonism on the part of individuals or a community towards those who preach the gospel.

A few concrete illustrations will serve to make clear what we mean. A well-known evangelist had just closed a service on Sunday afternoon in a tabernacle at a famous summer resort. His talk had been upon a high plane. He stepped upon a ferry-boat and within a half hour after closing his impassioned appeal was engaged in an acrimonious dispute with an official of the ferry company, in the course of which the evangelist lost his temper, became abusive, grew red in the face with anger and made a spectacle of himself. In the dining-room of a great hotel in a city where denominational meetings were being held, a noted divine was so captious, so insulting to the waiters, that one of the sorely-tried waiters was heard to exclaim, "I hope we shall never have another lot of ministers to wait on." In a street-car not so many days ago, the writer of these words undertook to sit down next to a man who wore the choker collar and high cut coat and vest which effectually advertised his calling. The clerical gentleman had one leg crossed over the other, with a muddy shoe sticking out into space which must needs be occupied by any one who sat next to him. Did he proceed to unlock himself and draw in his trespassing member? Not for a moment. With the stolidity of a cast-iron image he maintained his position, although he evidently saw that he was transferring the soil from his shoe to the clothes of his fellow passenger.

These are little things? Yes, but it is of such that life is made up. Trifling as these incidents may seem to be they are creative of sentiment. Some people are large enough to realize that such experiences are exceptional, that the ministry at large is not to be judged guilty of boorishness, or lack of self-control because some of its representatives have no manners or get mad without any sufficient provocation. But not all of

us are quite able to do this; in fact some people do not wish to do it. Such instances furnish ammunition for those who are on the watch for delinquencies on the part of ministers, and even those who hold the profession in all honor are compelled to confess that to be a minister is not necessarily to be a gentleman. The whole profession suffers from the selfishness or thoughtlessness of a few of its members.

If there is anything that the public has a right to expect from a minister is to be a gentleman. This is not saying that the minister is to be a dude. No sensible person desires that the man who has chosen to devote his life to the service of humanity shall be an animated fashion-plate or a walking essay on deportment. But the minister who imagines that boorishness is an evidence of superior mental endowment or of commanding moral influence has not enough sense to warrant him in remaining in the ministry. It is indeed true that the minister is made of the same stuff as other men, is subject to the same temptations; but if his religion does not enable him to hold himself in the grip of his own enlightened judgment, if it does not give him power over himself sufficient to enable him to be the gracious gentleman under all circumstances, then his religious life needs deepening. Courtesy and kindness and self-restraint are not qualities which the Christian minister may keep in storage to be brought out and used only when circumstances seem to indicate a necessity for their use. They are to be of the very best warp and woof of his character. They are not to be his "second nature," but primary, instinctive.

We have long felt that another department might be added to those already existing in the curricula of our theological seminaries with real advantage to the students. What shall it profit a man if he know all about church history and the theology of Augustine if he is a boor? He is not called to be an overlord or to show people with what success he can browbeat his way through the world, but to be a servant of all men, a real minister to his fellows. He can never win that confidence and esteem which condition real helpfulness, except as he reveals in all his relations with other members of society those qualities of head and heart which make one a true gentleman.—Standard.

"Eternal Life."

By Henry Stiles Bradley, D.D.

Eternal life, according to Jesus, is not something that will be given to us after some far-off resurrection; nor is it to begin after death. It is a present possession. He said while he was walking about Galilee that he was living that life. He felt the pulsations of eternal life so strong in him that he said to Martha: "I am the resurrection and the life." But it was not for himself alone. He offered it to as many as would take it then and there.

He distinguished carefully between "eternal life" and the "resurrection at the last day." The first was to him the full and abounding life of love, service and sacrifice; the second was merely an incident in that life. To the promise of "eternal life" to those who would incarnate his spirit he added constantly: "And I will raise him up at the last day." The possession

of the greater insured the lesser. One living the royal life of love need have no fear that the little experience called "death" could stop his ongoings, diminish his capacities, or do him hurt.

The popular idea of death was wholly incompatible with his idea of life. On the one hand he heaped meaning upon the word "life" till it staggered under the weight; and on the other, he relieved the word "death" of its burdens till it lost terrors. To him death was a harmless incident in life. Often it was thought of as a boon. How little we have understood our Master at this point! Most of us still pagans in our notions about death. When our loved ones pass out of our sight, we still "sorrow as those who have no hope." We act and speak as if some dire calamity had overtaken them; while, if Jesus is to be believed, they are not harmed but helped by the change.

Most often he spoke of death as "sleep." "Our friend Lazarus sleepeth." "Give place, for the damsel is not dead, but sleepeth." What a sweet thought that our dear ones, wearied with long sickness or heavy toil, lie down to sweet sleep to awake refreshed on a fair tomorrow!

"Tis hard to part when friends are dear; Perhaps 'twill cost a sigh, a tear; Then steal away, give little warning, Choose thine own time, Say not 'Good night,' but in some brighter clime Bid me 'Good morning.'"

The writer of the Acts of the Apostles caught the word, and in describing the martyrdom of Stephen says: "And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

On another occasion Jesus spoke of his own death as an "exodus." When on the Mount of Transfiguration he met Moses and Elijah, the three discussed his decease at Jerusalem as the escape from a weary load. Getting rid of the body was, to those who had passed through the experience, like the striking off of shackles and manacles. The discussion brought back to Moses the recollection of deliverance from Egyptian bondage, and he called death even by crucifixion "an exodus."

To Job's question, "If a man die, shall he not live again?" Jesus would not have given a categorical "Yes." His reply would have been: "If a man live, he shall never die."

As to the condition of those who, having life, have passed through the gate of death, the Master said little. It is hard to explain spiritual relations in terms of time and things. But in his last talk with his friends he lifted a corner of the veil that hides the Father's home, saying, "In my Father's house there are many abiding places; if it were not so, I would have told you; I go to prepare a place for you," intimating that there is social intercourse in the spirit world in some sense comparable to the tender relations of parents and children about the old hearthstone.

And while those whom we "have loved long since and lost awhile" are "like the angels of heaven," we are not to think of them as far away from us or as unconcerned in our welfare. The spirit world is so close that we could see our loved ones if our eyes were not so dim. Moses and

Elijah were close enough to our Elder Brother for friendly speech, and because we have no record of other conversations we are not warranted in concluding that these were all. The writer of Hebrews tells us that "we are compassed about with a great cloud of witnesses" who watch with keen interest our struggles and are vitally concerned in our successes and failures; for while they abide in the faith, they have not yet received the promises, or having provided the better things for us, that they without us should not be made perfect."

How such truth should inspire us! This life of love operates in three great realms: In the realm of our own soul to secure for us the life that triumphs over all hindrances and passes unharmed through the gates of death; of our own soul to secure for us the life that triumphs over all hindrances and passes unharmed through the gates of death; in the realm of our fellows to lift their loads, to smooth their paths, to serve, to comfort, and to bless; in the realm of the "departed" to complete their glory and to crown their labors with success.

An Old Revival in Kosciusko.

In all the history of Kosciusko, there has never been such a religious awakening as has been witnessed and experienced during the past month.

While this town has been the center of this great work of grace, the entire country round about for several miles, has been touched by the revival wave. It is impossible to tell what great things the Lord has done for us. Expresses never adequately express a genuine work of grace. There are three unvarying characteristics of the Holy Ghost revival.

First, Christians are awakened and quickened. Second, backsliders are turned again into the Lord. Third, sinners are converted to God. All these results have been present here in a very remarkable degree.

A lasting work of grace has been done in Christian hearts. There were unmistakable evidences of this work of grace upon Christian hearts weeks before the meeting began. One marked feature is that it began in the hearts of our men; and I have never known of so many men to be brought into Christian activity as a result. Men who scarcely ever took part in religious work before, are now stalwart leaders. Christians now have an enlarged vision of service which shall make the ideal working church a possibility in Kosciusko. Heretofore our idea of the church has been that of a flock to be fed, a field to be cultivated by the pastor. Our new vision of God has transformed this idea of the church, and it is no longer merely a flock to be fed, with a theological spoon, but it is a mighty force to be wielded for God in the salvation of a lost world.

Backsliders have been reclaimed—some of the hardest and most difficult to reach, I have seen come to the altar as little children, and consecrate their lives to the service of God. Many of them are now leading in public prayer.

The work did not stop with the quickening of Christians, and the reclaiming of backsliders, but sinners were converted unto God. There were 425 professions of faith in Christ. Some of these were unconverted church members. Many live in other towns and communities and will con-

nect themselves with other churches. 204 have been added to the churches here. Others are to follow. The Presbyterians have received 32; the Methodists 91; the Baptists 81.

The Leaders of the Meeting.

This article would not be complete without a word about the leaders. We had expected Brother Cates before the first or the middle of June; but on my return from the Hot Springs Convention, I found his co-worker, Brother B. A. Hall, well under way, shelling the strongholds of sins.

When Brother Hall arrived here there was not a single pastor to greet him and help him. Dr. Beattie of the Presbyterian Church, was in North Carolina, attending the General Assembly; Brother Tucker of the Methodist Church, was sick in bed; I was at the Southern Baptist Convention. But our noble laymen responded to Brother Hall at once, and the meeting began with much interest. For 13 days he preached the word with boldness and power. His earnestness and faithfulness in declaring the truth and his scathing denunciation of sin in all its forms bore fruit in 125 professions of faith before Brother Cates reached us. The Lord's blessings upon this faithful preacher of His word.

As for Brother Cates, he needs no commendation. A great number of the Mississippi brethren have been in his meetings, and know of his work; and were it not for the fact that he has often been misrepresented, I should let his work here speak for him. The methods that he used here are simple, and sound, and safe. He insisted from beginning to end on having "the word" spoken to sinners by each worker, being fully persuaded that God would not let His word return unto Him void. He also insisted on an open and unconditional confession of sin from the sinners, often emphasizing the fact that, to the sinner, a minute's talk with God is better than a month's talk to the worker by his side. Let me emphasize here that one great secret of leading people to Christ is getting the sinner to talk to God about his sins. Again and again have I approached the sinner and found him light-hearted and inclined to scoff at religion; but just so often as he could be persuaded to unbosom himself to God in humble confession of sin, his light-heartedness was changed to weeping over sin and rejoicing in a Saviour's love. All of Cates' efforts in his appeals from the pulpit and elsewhere are to persuade the Christian workers to "speak a word" to the sinner; then to persuade the sinner to repent of sin, confessing his sins to God, and to trust in the blood of Christ for salvation.

These simple methods, under God, bring forth an abundant harvest of souls. Some one is ready to ask about the genuineness of the work. I doubt not that some false professions are made; but there is less room for such under Cates' vigorous tests than under any other method I have ever seen. The genuineness of a conversion is tested by one's fruit. The Philippian jailor, immediately upon his conversion, brought forth fruits of sympathy, kindness and hospitality. In this meeting I have seen some of the worst sinners converted within the last three weeks, and they bore fruit immediately in leading others to Christ, in taking part in public prayer, and instead of drunkenness and profanity in homes, family altars have been erected.

What then is the secret of this man's success through whom God is doing such great things? One says he is a great general; another, his faith in God; another, his emphasis on the blood of Christ; another, his increasing prayer. Some of these are true, but no one accounts for his power with men. One sentence expresses the whole secret. Geo. C. Cates lives with God. The fact makes him a great general. It enables him to "have faith in God." It causes him to "pray without ceasing." It forces him "to speak the word."

Beyond question George C. Cates is the greatest living evangelist.

M. O. Patterson.

News in the Circle. Martin Ball.

Prof. Burke of Hernando, Miss., has rented the Lynnland College property. The Lynnland community extends to him a cordial welcome.

Dr. Nathan E. Wood has resigned the presidency of Newton Baptist Seminary. It is said he will spend a year resting and traveling.

Rev. W. Y. Quisenberry has been chosen Field Representative of the Seminary at Louisville. He will aid in raising the \$500,000 endowment fund. Louisville, Ky., will be his headquarters.

Dr. Alford Porter, pastor of the Walnut Street Church, Louisville, Ky., has declined the call to return to his old field in Oklahoma. The congregation at Walnut Street was overjoyed at his decision.

Blind Tom, the musical genius who thrilled so many people with wonderful piano renditions, died at his home in Hoboken, N. J.

Prof. J. B. McKenhan has been appointed State Missionary, with headquarters at Williamsburg, Va. The Williamsburg and Jellico Churches have agreed to join the State Board in paying his salary.

Evangelist John E. Barnard has recently closed a meeting with the Carbon Hill Church, Georgia. J. J. McCallum, pastor, 65 additions. The entire community stirred.

Rev. R. L. Wood, one of the graduates from William Jewell College, Liberty, Mo., has accepted a call for full time to the First Church, Marceline, Mo. He will begin work July 1st.

Charles H. Eyman was set apart to the full work of the ministry a few days ago by the Boles Avenue Church, Kansas City.

The Baptist Flag states that Missionary W. D. King of China, has gone to work under the Foreign Mission Board. He has been working under the Gospel Mission plan, which Missionary King declares is not practical. "What is every body's business is nobody's." Of course Brother King has a right to do as he pleases.

Rev. C. P. Roney leaves Milan, Tenn., and accepts work at Kingfisher, Okla. He says he has "burned the bridges behind him."

Missionary J. G. Chastain is engaged for a two weeks' tour among the churches in West Kentucky. Happy are the people who hear him.

Rev. O. P. Bush becomes pastor at Lancaster, Ky., and will begin work at once.

Rev. W. H. Stetzer, who has been a very successful missionary in the mountain districts of Kentucky, has accepted a call to Sweet Springs, Mo., and will enter the work at once.

Prof. J. J. Reeve, one of the teachers in the Kansas City Theological Seminary, has resigned and accepted a professorship in the Southwestern Theological Seminary, Waco, Texas.

The Kansas City Theological Seminary wants a man to fill the chair of Hebrew, who is a Southerner, orthodox, scholarly, practical and fervent. Let us hope that it may get what it wants.

The Methodist brethren have changed the name of the "Presiding Elder" to "District Superintendent." That may be much better. Who can tell?

Rev. W. B. Hooser of Liberty, Mo., has been called to the church at Coleman, Mo. He will doubtless accept.

Dr. Lansing Burrows, First Church, Nashville, Tenn., will spend his vacation in the Chautau country of France. No one deserves complete rest more than this man of God.

Prof. C. H. Winton, who has been for many years one of the teachers in Richmond College, has been made professor Emeritus.

Rev. W. G. Milligen has been recently ordained to the work of the Gospel Ministry by the Edgerton Place Church, Kansas City.

Rev. Calvin S. Blackwell has resigned the First Church, Norfolk, Va., and will enter evangelistic work at once.

Prof. S. C. Mitchell, Richmond College, Va., has been chosen lecturer in history and political science in Brown University, Rhode Island.

According to statistics gathered by Dr. Lansing Burrows, Baptists in the United States number 5,059,133, of these 1,900,000 are negroes.

Missionary T. C. Britton of Soochow, China, is at home for a well deserved rest. His post office address is Coleraine, N. C.

Pastor C. M. Powell has resigned at Afton, Okla. It is not stated where he will locate. He will not be idle long.

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Rev. M. S. Lennon has resigned the Royal Street Church, Jackson, Tenn. He leaves the Church August 1. It is not known what his plans are.

Rev. J. E. Smith has resigned the church at Mt. Airy, N. C. He enters upon the work of an evangelist.

The meeting at Brandon closed last Wed-

nesday. The entire community felt the impress. There were many happy professions of faith and additions to the church. Pastor Simmons is rejoicing.

Rev. C. J. Thompson, Durham, N. C., has been called and accepted the work at the First Church, Newport News, Va.

The meeting at Durant, conducted by Pastor-Evangelist Solomon closed last week with 50 additions to the Baptist Church. There were many other additions to the other churches of the town. It was the best meeting the church has enjoyed for years.

As a result of the Laymen's Movement in Canada, most of the larger churches have increased their givings for Home and Foreign Missions 400 per cent. and many of the smaller churches have even surpassed that proportion of increase.



W. A. HEWITT, PASTOR
Columbus Baptist Church, Columbus, Miss.



FIRST BAPTIST CHURCH, Columbus, Miss.

A Great Meeting at Fernwood.

On June 19th, we began a series of meetings at Fernwood, which continued to the close of June. Rev. W. E. Farr, of Bogue Chitto, was the visiting preacher, who did the preaching and did it to the satisfaction and edification of all, and to the glory of God. The results are visible in many directions. There were 54 accessions, 20 by baptism, and 34 by letter. The young church determined to build a house of worship, which will be started at an early day. The Ladies Aid Society was revived and will prove a strong factor in building up the cause of at Fernwood.

Brother C. W. Morris was ordained as deacon at the close of the meeting. This plucky little church raised in these hard times and in mid-summer \$125.10 for the visiting preacher, and handed the pastor a liberal purse besides.

Brother Farr and I greatly appreciate the large-hearted hospitality and co-operation of the good people of Fernwood, and especially the hearty co-operation of all denominations, and pray God's richest blessings to abide with them. The pastor takes this method of expressing his gratitude to Brother Farr for his strong, manly way of preaching the gospel, and his faithfulness

in the work among the people.

One of the most hopeful features of the work was the installing in 21 homes of the Baptist Record.

J. C. Parker, Pastor.

Mr. Thos. Urquhart, Ex-Mayor of Toronto, the ablest Mayor that city ever had, has given up a very extensive legal practice to give his whole time, without compensation, to the interest of the Laymen's Movement, in Canada, as its General Secretary.

A Correction.

Editor Baptist Record:

In your issue of June the 18th there is a typographical error in the communication from Summit.

Where you stated the Ladies' Missionary Union paid on new church one hundred dollars, it should have read one thousand dollars. Please make correction and oblige

Yours respectfully,
(Mrs.) R. B. Chisholm.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Hall, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb
Gloster; Vice-President, Mrs. J.
D. Granberry, Hazlehurst; Re-
cording Secretary, Mrs. W. F.
Yarborough, Jackson.

Important.

The annual session of the W. M. U. of Mississippi, will hold its first meeting July 7th, 8 p. m., in the First Presbyterian Church, Meridian. We are anxious that all our women be with us at the opening session and earnestly request that you make an effort to arrive before that time. As usual, there is no pre-arranged program and every woman is expected to take part. Mrs. McClure of the Training School will be with us and speak in the interest of this great work and of the work in general. The appointment of a few committees before hand was necessary to look after the details of the work. Mrs. Hailey, President of our City Union, will welcome the delegates and Miss Margaret Lackey of Clinton, will respond in behalf of the visitors. All the objects fostered by our W. M. U. will be given a place on program and discussed. We are hoping and praying for a great outpouring of God's Spirit and that much good will be done in His name. The Central Committee asks that all reports be sent to Mrs. Woods as early as possible, that her report may have a full account of all money given during the year by our women.

Let us make a sacrifice to attend the meeting, for it is necessary and it will bring its blessings. We want many of our women as earnestly as possible to be with us.

Woman's Central Committee.

Argo Red Salmon was awarded the Grand Prize, (the highest ever given) at the World's Fair, St. Louis.

The Fate Wine Can Bring.

In a queenly classic city,
In a palace claimed by art,
Lived a woman true and loyal,
With a loving, trusting heart.

Day by day she wrought on canvas,
With an artist's faultless skill;
And Art's gifts, the purest,
Grandest

Did that art-crowned temple fill.
From the far-off lands they wandered—
Dreamers to that palace fair,
For their souls to gain the glory,
Of the grandeur that was there.

One glad day when dreams the brightest
Lingered in the artist's soul,
Came to her a world-worn wanderer
Who this touching story told:

"Once I, too, oh, gifted dreamer,
With great gifts was nobly crowned;
All my life dreams high and holy,
They a full fruition found."

"Fame—she gladly, proudly
Claimed me
As a richly gifted son,
And the gifts I prized so greatly,
Fortune for me quickly won."

"In a grand and mighty city—
There lived in splendor-great,
Never dreaming of a future
That could bring me a sad fate."
While upon Fame's heights I rested.

The late Dr. J. K. Pace, who recently died at Abbeville, Ga., was a native of Virginia though practically all of his active ministerial life had been spent in other States, many of them in Mississippi.

Bargains in Babies.

Among the deacons of a Presbyterian church in an Ohio town was a good old gentleman familiarly known as "Uncle Thomas." Although too deaf to hear, he was in his accustomed seat at church, and his zeal in religious work was untiring. Owing to a shortage of song books in the Sabbath School, some additional ones were ordered by "Uncle Thomas," who apprised the pastor of their arrival, and the latter agreed to announce the fact from the pulpit on Sunday morning.

The pastor made the promised announcement, among others, concluding with this one:

"Parents wishing their children baptized, will please present them at the close of the service."

The good deacon jumped to his feet, and, in the loud voice peculiar to the deaf, bawled out, "Those who haven't any, can get them at my house for fifty cents apiece!"

As Uncle Thomas and his wife had always been childless, this startling information almost broke up the meeting, and a wave of meriment swept the congregation that threatened to shake the church from its foundation.

King James I., of England, was rendered almost helpless by the weight of his ponderous armor. Everywhere we see people so weighed down with what they call system and apparatus that they are rendered almost helpless.

The Sun-dial's Motto.

If you want your life to run without friction, adopt the sun-dial's motto: "I record none but hours of sunshine."

What a great thing it would be if we could only learn that the is forever everything that is un-pleasant and joyous things to the pleasant, everything which brings up bitter memories and unfortunate associations and depressing, discouraging suggestions, would double and quadruple our happiness and power! If we could only keep the mind filled with beautiful thoughts, thoughts which uplift and encourage, the efficiency of our lives would be multiplied many, many times.

No mind can do good work when clouded with unhappy thoughts. The mental sky must be clear or there can be no enthusiasm, no brightness, clearness, or efficiency in our mental work.

If you would do the maximum of which you are capable, keep the mind filled with beauty and truth, with cheerful, uplifting thought. Bury everything that makes you unhappy and discordant, everything that cramps your freedom, that worries you, before it buries you.

Man was not made to express discord, but harmony; to express beauty, truth, love and happiness; wholeness, not halfness; completeness, not incompleteness. The mental temple was not given as for the storing of low, base, mean things. It was intended for the abode of the gods, for the treasuring of high purposes, grand aims, noble aspirations.

It does not take very long to learn that the good excludes the bad; that the higher always shuts out the lower; that the greater motive, the grander affection excludes the lesser, the lower. The good is more than a match for the bad.—Success.

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What a man does after he fails is a good test of the man. When everything goes smoothly, when there is no want in the home, and plenty of capital to run the business, it is not difficult to be courageous.

It is when the pinch comes, when one is driven to desperation, when he does not know which way to turn, when failure stares him in the face after he has done his level best, that a man's character is revealed. This is the test that will bring out the real man—his power or his weakness.

One of the strongest proofs of character is the ability to remain cheerful, serene, and hopeful under fire. It is very easy to be pleasant, bright, optimistic, when one enjoys robust health and is prosperous; but it requires heroic qualities to be so when poor health mocks ambition; when we are conscious of having a great message for the world, but have not the strength or the chance to deliver it; when we have lost our property, or when we see a business which we have worked hard to build up slowly strangled by the great trusts or the changing conditions.

There are plenty of people who can do pretty good work while they feel well; when they are prosperous and everything goes smoothly; but the moment things go wrong when they have any trouble, they are completely nonplused. They cannot overcome irritation concentrate the mind effectively, or work with heart unless everything is favorable.

A really great character is greater than the ordinary aches and pains which cripple the weak.

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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.
THE KILCAM HOSPITAL,
1815 West Main, Richmond, Va.

SEVENTH COLUMBUS.
I have just closed a two weeks' meeting with Pastor J. H. Newton and his people at Southeast Church, Columbus.
The services were characterized by great power in the presence and work of the Holy Spirit—a quiet and yet mighty moving on the saint and sinner.
A foundation was laid, as we believe, for a great work in the days to come.
Many pledged lives of consecration to our Lord who had heretofore contented themselves with mere profession.
The verdict of the church and community was that it was the best meeting ever held in that part of the city.
We want to express our appreciation to Pastor Hewitt and many of his First Church people for their kind and noble help in the meeting which added much to its success.
Pastor Newton is getting things well in hand on this field, and we predict that under the Lord he will bring things to pass.
There are some greater preachers than Newton viewed from the world's standpoint, but it is the conviction of the writer that there are no purer men or few better pastors. He will come as near knowing his field even to the name of every baby, and also the spiritual condition of each person as any man.
He believes much in the personal work of the individual with the individual.
It is easy to hold a meeting with him because he can tell you in the outset what you want to know, and also he has something definite in view. May God bless him in his work.
With the revival of business which seems already to have started in Columbus, the Southeast Church has a great opportunity for a blessed work.
The First Church is just completing a handsome and commodious building, which will be far ahead of anything in the city, as to appearance and convenience.
It looks as if they really mean to do business for the Lord and may the blessed Master be greatly honored and his cause advanced.
We feel that great things are in store for this good pastor and noble church.
God be praised for the good spirit among Columbus Baptists.
President Whitfield, of the I. I. and C., is busy repairing the old buildings and erecting some new ones, where he will train the girls who go there to be useful in the world. If any man in Mississippi has the right conception in the matter of education, that man is H. L. Whitfield. He believes that when God gave to an individual a body, a mind and

Southeast Columbus.

a heart that no education is complete, and no person is equipped for the best in life, when any one of these God-given parts of the individual has been neglected. He is endeavoring to fit the girls to live not simply to shine. May God bless him in his work, and multiply his kind throughout the land.
I pray God for men and institutions that stand for the noblest and best in life.
W. A. Roper.

ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO.

How's This,
We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out all obligations made by him.
WALDO, KINKADEE & MARVIN,
Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 50c per bottle. Sold by all Druggists.



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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT CURES COLIC, SOOTHES THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30, 1906. Serial Number 100. AN OLD AND WELL TRIED REMEDY.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

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Select School for Girls
Favorable from many States.
Altitude of 1900 feet—climate similar to that of Asheville, N. C. Magnificent mountain scenery. Four-story brick and stone building of 160 rooms, with all modern equipments. Strong courses and Conservatory-trained teachers. Music school of 200 pupils, with 25 new pianos. For catalogue, address **J. T. HENDERSON,** Box 119, Bristol, Va.

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Safely, with "Wilson's Freckle Cure."
Try it on 25 cents full size 10 cents. At all druggists or direct. (Trial size 5c.)
WILSON'S FRECKLE CURE
When ordering by mail mention eye, freckles.

TO 2000 H.P. Saw Mill Outfits
Steam, Gasoline or Water Power. Planers, Shingle Mills, Corn Mills. Write for Catalogue. **WILSON & CO.,** 100 N. 3rd St., St. Louis, Mo.

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LIGHT RUNNING
SEWING MACHINE
Positively the greatest Sewing Machine value ever offered. By our direct selling plan, we save you all dealers' and agents' profits. This Machine is equal to any usually sold by agents for \$30.00. It is substantially made of best material, and is equipped with the latest improvements. Elegant oak drop-head cabinet, 4 drawers and full set of attachments. We give our binding 10-year guarantee with each machine. Order one today, try it 30 days and if not found in every way satisfactory, we will refund your money. We are the largest sewing machine distributors in the South, and make prompt shipment. Send for complete catalogue mailed free on application.

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Branch Office, 25 F St., Washington, D. C.

Does a Vacation Pay?

What a difference there is in what two people bring home from a vacation! One comes back tired, disgusted, bored. He has spent his money and doesn't feel that he has much of anything in return. Another comes back all radiant with the riches which he has drunk in and absorbed during every moment of his vacation. He comes back rejuvenated, refreshed, inspired, a new creature, with a new grip upon life. The cobwebs, the brain ashes have been swept away from his jaded brain. He has been made over anew. Life means more than ever before. His dimmed ideals have been brightened and sharpened, his ambition renewed. Ask him if a vacation pays, and he will ask you in turn, if it pays the grub to throw off its ugly shape and blossom out into a butterfly; if it pays a rosebud to open up its petals and fling out its fragrance and beauty to the world.
When you go into the country, make up your mind that you are going into God's great gallery of charm and beauty to enjoy yourself and to see what you can get out of it. Resolve that you will come home laden with riches that no money can buy; that you are going to extract from the landscape from the mountains, the valleys, the fields, and the meadows—a wealth which does not in here in the dollar.
Learn to drink in beauty and health at every pore. Try to realize that the flowers, the grass, the trees, the brooks, the hills—the charm and beauty everywhere—are God's smiles; that they are for him only who can appreciate them, who can respond to them, who can appropriate their message. They cannot be bought; they belong only to him who can enjoy them.

Many of our business men are beginning to see that frequent vacations are the best investments they can make; that nothing else pays them so well as keeping in tune, keeping fit for work. As a rule, the men who rarely take vacations, who think they cannot be spared a few days, a month, or a year, if necessary, from their offices, who think that everything would go to pieces if they should go on a long vacation or take a trip abroad, do not accomplish as much and do not keep in as good physical trim as those who combine pay with their work, who work hard when they work and play hard when they play.
The men who are everlastingly grinding at their work, and who play very little, not only age much faster but also as a rule accomplish much less than those who take time for recreation, for rejuvenation.
The monotony and the strain of perpetual grinding tend to unbalance men. They become hide-bound and rutty. Their mentality shrivels. They touch life at a few points that they become very narrow and uninteresting. All work and no play inevitably tends to make a man one-sided.—Success.

ARGO RED SALMON is standard in quality, quantity, color and price.
Mt. Pleasant.
We had a children's day services here Sunday, which was very impressive. Our church was crowded with people intent on hearing what was said. At the close of the exercises by the children Brother J. S. Wilkins from Bowlinggreen, made a talk that was greatly enjoyed by all. Then the pastor made a short talk on the needs of our State Board, after which two little girls took up the collection, which was good.
L. I. Thompson.

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Is you gwine to do yo own lawin'...
Yes, Auntie, since I got my Smoothing Iron Heater I don't have to hire out any more of my nice ironing done, and Aunt Emily, you ought to have one yourself. They only cost \$2.00, and it's a real pleasure to work with them.
Sold with "money back" guarantee of satisfaction by—
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An Experience of Grace

Three Notable Instances: Saul of Tarsus
John Jasper, Edward Everett Hale, Jr.

By J. M. FROST

108 Pages. Cloth, 40 Cents. Paper, 25 Cents. Postpaid.

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SECTION III—The Experience of Saul of Tarsus. who was also called Paul. Told by Himself as Prisoner in Audience with the King.
SECTION IV—The Experience of Edward Everett Hale, Jr., as Told by Himself and Reported for the Papers by one who Heard Him.
SECTION V—The Experience of Edward Everett Hale, Jr., as The Call of Christ. Told by Himself in a Watch-Service Address (December 31, 1905). Written Here for the Epworth Herald, and Used Here by His Consent.
SECTION VI—The Experience of John Jasper, the Negro Preacher. Told by Dr. Wm. E. Hatcher, in The Baptist Argus, and Used Here by Consent of Writer and Editor.
SECTION VII—The Experience of Edward Everett Hale, Jr., and How It Changed His View of the Gospel of John. Told in the Sunday School Times of February 2, 1906, and Used by Consent of Himself and of the Editor.
SECTION VIII—The Experience of Saul of Tarsus, who was also called Paul, in Christian Doctrine and Life, as Teacher Apostle and Preacher. Told by Himself from Time to Time.
SECTION IX—Experience of Edward Everett Hale, Jr., and How It Changed His Views of the Resurrection of Jesus and of the Call of the Risen Christ. Told by Himself and Published in the Sunday School Times of April 4th, 1906. Used Here by Permission.
SECTION X—Lessons from the Three.

BAPTIST SUNDAY SCHOOL BOARD
710 CHURCH STREET, NASHVILLE, TENN.

\$60 LIFE SCHOLARSHIPS \$25

Beginning April 10th, we are going to show our appreciation of the VERY, VERY LIBERAL patronage our UNIVERSITY has ALWAYS received, and on account of the recent money panic, and sell a LIMITED number of \$60 LIFE SCHOLARSHIPS at \$25. Buy one before they are sold, FOR THEY WILL GO FAST AT THIS PRICE, and get ready for a good position in the early fall. If you can't come at once pay us \$10 now, and pay the balance on entering.

HARRIS BUSINESS UNIVERSITY,
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The Wonderful Healer
Unsurpassed for tetter, eczema, skin and scalp troubles, old sores, ulcers and piles, any nature or duration. Goes to the very seat of the trouble, kills the germs and extracts all foreign matter. Sold under a positive guarantee, 25c, 50c and \$1.00 per jar. Mail orders promptly filled. Stamps accepted. Liberal sample upon request. Address,
THE SCROFULINE COMPANY, Waco, Texas.
SOLE OWNERS AND MANUFACTURERS.

Can Fruits and Vegetables at Your Home!
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THE GOSPEL IN SONG
This book contains 264 pages of both the best of new and old songs, making it one of the very best general purpose books published in the present day. With many strong choruses, preludes and postludes, it is the special favorite. For single copy, prepaid, 60c; per dozen copies, prepaid, \$4.40; per 100 copies, prepaid, \$32.50. Special rates to churches, schools and teachers.
The Quartette Music Co., Fort Worth, Texas.

The Annual Meeting of W. M. U. of Mississippi.

Will hold its first session in Presbyterian Church, Meridian, Tuesday night, July 7th. Will meet again Wednesday morning at 9:30 and Wednesday night at 8. We hope to have a large number of our workers with us and accomplish much that will lead us to the "Higher Things" planned for the coming year.

Notice to the Associational Vice-Presidents.

On Wednesday, July 8th, at 3 p. m., there will be an executive meeting of the officers of Central Committee, officers of Union and Associational Vice-Presidents. We urge that every associational Vice-President make an earnest effort to be present at this executive session. The meeting is held with a view to a more thorough organization and to discuss the plans for the coming year. Attend if possible.

Central Committee.

"For Such Time as This."

The annual address of the President, Miss Fannie E. S. Heck, had this for its title. She said in part:

Life is a series of crises, but we are tired of the continual cry. The real crisis is often belittled by it. Even giants seem small when all men walk on stilts. Yet there are occasions which tower above the ordinary, and such is the Twentieth Anniversary of the Union.

With the earnest desire not to darken counsel with words. I wish briefly to point out some reasons why this is an unusual work—if you will, a critical moment.

The Union came into being at no ordinary time. The decade and a half before the organization of the Union had seen the women of nearly every branch of the Protestant Church in the United States organized. The time was ripe for such a movement. In 1884-1885 these newly organized societies in our country were giving \$1,000,000 to Foreign Missions, having nearly doubled their gifts in eight years. The women's societies of the United States, Great Britain and the Continent were giving \$1,355,000. Home mission societies were following and taking strong hold.

At this juncture came the W. M. U. charged with its double mission for home and foreign missions and of reaching larger numbers and larger purpose than any similar organization. How have we fulfilled this mission? In 1900 the Woman's Foreign Missionary Societies were giving two million and a half. Accuracy is impossible, but it is safe to say that in

the last eight years the annual contribution of the Woman's Missionary Societies of the world had increased about one million dollars. The point is this, our W. M. U. was organized at the beginning of this wonderful era of woman's work for missions.

Further, it was the beginning of a wonderful era of expansion of foreign mission work of the churches, and the growth of home missions even more remarkable.

Our own Southern Baptists gave in 1888 \$86,000 to foreign missions—a thousand less than the women gave this year.

In other words, we came at a time when the Baptists were hearing the trumpet call to greater service.

Governed by the hand that shapes the destinies of the world, the Union came to serve such a time as this. How have we met its responsibilities—how fulfilled its destiny? Have we, Esther-like, by prayer and fasting and personal sacrifice, saved a nation?

We have, I dare say, more than fulfilled the most sanguine prophecies of those who founded the Union twenty years ago.

The sum total of the money gifts of the Union in these twenty years is \$1,262,000. Including the boxes, it is \$1,651,000.

One thing is certain—we are going forward. Leaving the past to sound its praises by its deeds, it is more to the need of such a time as this that we see what we are, what we should be, and what we can be. We are organized; we are united; sixteen Central Committees in as many States are office, equipped, informed.

Between all these and the Union there is perfect accord, sympathy, and union of plans and work. We are approved by the general Convention and by the State organizations. If any intelligent minister nowadays raises his voice against woman's work as done by the Union the question is not what is the matter with the Union, both what on earth is the matter with that man?

If we do the work demanded by such a time as this, we must bring into our work the other nine-tenths of the women. This will take money, it will take travel, it will take new lines of endeavor, but it must be done, else we have failed in our task.

The first work I lay before you is the work of prayer. I believe that this is a vital want and a vital necessity of the Union.

In this thrilling moment; when we stand between two eras—in such a time as this—I call upon you to prepare for the next twenty years a definite re-dedication of your organizations and yourselves to the high purposes of the Union. I call you to

re-dedicate yourselves, mind and heart, possessions and body, to the God-principle of missions—the salvation of the world.

ARGO RED SALMON is standard in quality, quantity, color and price.

Hester Townsend.

On the 22nd day of June, 1908, little Hester Townsend fell asleep in Jesus. He was a little over a year old. Just a year ago we were called on to bury the older brother. Now both children are gone, and the home left vacant of a child to cheer and comfort the parents and loved ones.

The consolation in it is that God did it and therefore it was right, for God never makes a mistake.

God comfort the parents and bless this affliction to their good. W. R. Cooper.



Best Rocker Ever Offered for the Money.

IF NOT SATISFACTORY YOUR MONEY WILL BE REFUNDED

EASILY WORTH \$5.00 EACH. Our Price \$2.50 each.

SHIPPED ONLY IN PAIRS. My References—Everybody in Winona, also the Rev. T. J. Bailey, Business Mgr. of this publication.

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"Southern" Wood Fiber Plaster, "THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER.

Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

JOHN L. JOHNSON.

"Southern" Wood Fiber Plaster Co., JACKSON, MISS.

DR. W. B. THOMASON

Does a general practice in office only.

SPECIALIST

In electro-therapeutics and X-Ray.

Treats all forms of (arthritis, nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and steatorrhea, cancer and ulcers of all kinds.

Relieves stricture without cutting or cauterizing.

Removes moles, warts and all skin tumors.

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DISEASES OF THE NERVOUS SYSTEM

Including Neurasthenia and Paralysis.

Our new natural methods of treatment have been so successful in the diseases named above and in other chronic ailments that we guarantee satisfaction in every case we accept for treatment. If after one full week's treatment and observance of our instructions, a patient is not convinced that our treatment is just what is needed for the cure of his or her disease, the week's treatment including room and board in the sanitarium will cost the patient nothing whatever. If other treatment has failed to benefit you, come to us and BE CURED and at the same time learn how to avoid illness in the future. Illustrated pamphlet and diagnosis blank free.

The Biggs Sanitarium,

GREENSBORO, N. C.

WARD SEMINARY

Nashville, Tenn., offers girls and young women Seminary and College Fitting Courses. Art, Expression, Conservatory of Music, native teaching, and all modern conveniences. Only 175 boarding pupils received. Write for Catalogue.



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 50c. a cake; Pills 50c. a box. Sold by all druggists, or sent by mail.

JOHNSTON, HOLLOWAY & CO., 131 Commerce St., Philadelphia, Pa.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

I am the Paint Man—Get my Big Free Book, including Big Color Cards to select from—also free Book of Painters' Supplies sold at 50-cent-to-you prices. I make Paint to order. It is on three months' time—allow two full gallons free to try—and pay all freight charges. Write postal for full particulars and FREE BOOK. O. L. Chase, The Paintman, Dept. 177, St. Louis, Mo.

Fun Is a Necessity.

Most people have the impression that fun and humor are life accidentals, not necessities; that they are luxuries and have no great bearing upon one's career.

Many think of fun as frivolous, indicating a lack of serious purpose in life. There are parents who rebuke their children because they want to have fun and go in for a good time. These parents have yet to learn the great part which fun and humor play in the physical economy, and their influence on the life.

What a complete revolution in your whole physical and mental being comes after securing a really funny play! You went to the play tired, jaded, wornout, discouraged. All your mental faculties were clogged with brain ash; you could not think clearly. When you came home you were a new being.

A business man, on returning home after a perplexing, exhausting, exasperating day's work, experiences the same thing. Romping and playing with the children, spending a jolly evening with his family or friends, telling stories and cracking jokes, rest his jaded nerves and restore him to his normal condition.

I have been as much refreshed by a good, hearty laugh, by listening to good, wholesome fun—stories, jokes—or by spending an evening with friends and having a good time as by a long, sound night's sleep; and I look back upon such experiences as little vacations.

Anything that will make a man new, that will clear the cobwebs of discouragement from his brain, and drive away fear, care, and worry, is of practical value. It is the shrewdest kind of business policy to do what will recreate, refreshen, and rejuvenate one for the next day's work.

We should not look upon fun and humor as transitory things, but as a solid, lasting, permanent influence on the whole character.

Why should not having a good time form a part of our daily program? Why should this not enter into our great life-plan? Why should we be serious and gloomy because we have no work for a living? Why not do it with joy and gladness? Why not sing at our work, as the sailors do?

Laughter is a good health-builder. Give me an employer who loves to laugh, who enjoys a joke, who always sees the ludicrous side of things!

Laughter is a token of sanity. Abnormal people seldom laugh. It is natural to want to laugh and have a good time—it is to breathe. There is something wrong about a person who seldom laughs.

I know a man who rarely smiles; who looks disgusted when

he sees any one convulsed with laughter. He is cold-blooded and selfish; he lacks tenderness, sensitivity, delicacy and is very unpopular.

There is a moral influence in things which amuse and make us enjoy life. No one was ever spoiled by good humor; but tens of thousands have been made bitter by it. Fun is a food as necessary as bread.

Who can estimate the good men like Mark Twain have done the world, in helping to drive away care and sorrow, to lighten burdens, to take drudgery out of dreary occupations; to cheer the homeless and the lonely?

Any one who has brought relief to distressed souls, who has lifted the burden from saddened, sorrowing hearts, has done as much good as anyone of those who have been civilization builders. Success.

Beaten Before He Began.

Not long ago a young man came into my office to solicit a subscription for a publication. I could see at a glance, before he had fairly introduced his subject, that he was covered all over with defeat. His very attitude, his manner, said to me, "I have come in here to get your subscription for —, but I do not expect to get it. I know you are a very busy man, and I do not wish to take your time or to impose upon you." This young man did not come in with the assurance in his manner that bespeaks victory. I could see that he was really beaten before he began.

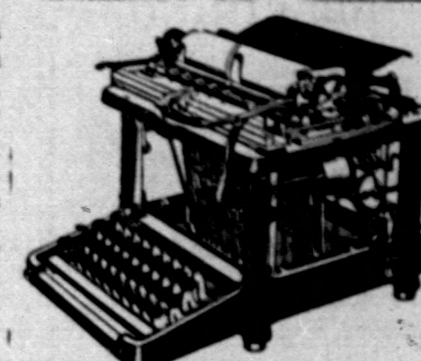
Nobody likes the Uriah Heep kind of solicitor who spends half his time apologizing for taking your valuable time.

The important thing for the solicitor is to put the prospective customer into such a position that it will not be easy for him to turn him down.

He should have great confidence in himself, and in the thing he has to sell. He must carry conviction in his manner. Hesitancy, doubt, indecision are fatal.

Courage is as important to a solicitor as to an animal tamer, who has to guard very carefully against the slightest signs of fear. To hesitate in the cage of an untamed lion or tiger is to be lost. Even if unable to get an order, a solicitor should win a man's respect and admiration. He should, by a masterly bearing, meet his customers on a plane of equality.

A friend of mine, a shrewd business man, says a solicitor came to his office recently whose face was so radiant with interest in his purpose, and so bubbling over with enthusiasm, that he won confidence and admiration at the very outset. My friend gave the young man an order for



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Lv. Hattiesburg..... 8:15 A.M.	Ar. 7:05 P.M.	Lv. Hattiesburg..... 10:37 A.M.	Ar. 7:33 P.M.
Ar. Gulfport..... 11:00 A.M.	Ar. 10:00 P.M.	Ar. Jackson..... 2:10 P.M.	Ar. 11:15 P.M.

COLUMBIA DIVISION (Via Silver Creek and Columbia) No. 101 102 2:50 P. M. Lv. Jackson Ar. 7:35 P. M. 6:55 P. M. Ar. Gulfport Lv. 11:30 A. M. No. 109 4:30 A. M. Lv. Jackson Ar. 10:05 A. M. 6:30 P. M. Ar. Columbia Lv. 6:00 A. M. ALL TRAINS RUN DAILY.

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